

[From the Cincinnati Journal.]

STATEMENT OF THE FACULTY,
Concerning the late Difficulties in the Lane
Seminary.

It is known, that an Abolition Society, formed some time since in the Lane Seminary, has recently been abolished by the trustees; and certain regulations passed, to avert from the institution the evils which its existence occasioned.

That a large portion of the students regarded these measures as an attack upon the principles of abolition itself, an inhibition of free inquiry, and a despotic encroachment upon their rights; and that for conscience sake and the cause of humanity, and the rights of free inquiry, they have been constrained to ask, and have received a regular discussion from the institution.

The interests of this Seminary, and the cause of literary and theological institutions, call on the faculty to lay before its patrons and the community, a concise statement of the facts in the case and of their views on the subject, as those who have had a knowledge of all the facts in the case from the beginning.

The question will naturally be asked—“What can be the cause of so powerful an avulsion from the institution?”

To this we answer:

1. Not because there has been any quarrel between these students and the faculty. We have differed seriously, and communicated our views plainly; but the collision has never suspended our mutual affectionate confidence and intercourse, in all our Seminary relations.

2. Not because the subject of abolition became so absorbing as to prevent the regular course and auspicious result of study.

We have said, and repeat, that we have never witnessed more power of mind, or capacity of acquisition, or of felicitous communication in popular eloquence, in the same number of individuals; and we add, the attainments of the past year, as developed by daily intercourse, and by the closing examination, were honourable to them and satisfactory to us.

3. Nor was it because the young men were wanting in their disagreement with us, or merely self-willed.

For though we cannot say that we have not witnessed in some of them great imperfection, and in all great mis-judgment, (of which we shall have occasion hereafter to speak,) we always have believed, and still do believe, that they have acted under the influence of piety and conscience.

4. Nor has the misunderstanding and separation been produced by a spirit of hostility to the cause itself of abolition; for though much of this feeling may exist in the land, and in the vicinity of the institution, it did not exist in the faculty, nor in the board of trustees, as a motive of action against the society.

The faculty and the trustees had powerful motives to continue the society. They desired to avert the necessity of its discontinuance; and did all that could be done for that purpose; and were foiled by an influence and action beyond their control. We know, and we hereby certify the whole community, that opposition to the Abolition Society was neither the cause nor the occasion of its extinction.

Nor, 5. Was it because there was such a hostility to abolitionism in the community around, as rendered it impossible for the society to pursue a course which should exercise all its rights, and attain all the practical ends of its existence and action in a more perfect manner than it had done, or could have done in its past course. Any amount of inquiry and discussion which the subject might seem to require, or of which it admits, might have been so conducted as to make no aggression on public sentiment, and cause no injurious reaction. All that has been done to extend intellectual and moral culture to the coloured population of the city, might have been so done as to have secured the approbation of the citizens, and raised the institution in their estimation, instead of bringing upon it obloquy and indignation. And any public action, which a due regard to other relative duties of the institution permitted, might have been so conducted as to have escaped consequences so deeply injurious as to demand its suspension.

What was it then, which rendered the existence of the Abolition Society inexpedient and impracticable in the Lane Seminary?

It was the spirit and manner of doing a few things not necessary to the prosperity of the society itself, against the advice of the faculty, and reckless of the consequences in doing violence to public sentiment.

The particulars of this statement will be developed in the following concise history.

On the fourth day of February last, the faculty were invited to attend and engage with the students in the discussion of the following questions:

I. Is it the duty of the people of the slave-holding States to abolish slavery immediately?

II. Are the doctrines, tendencies, and measures of the American Colonization Society and the influence of its principal supporters, such as to render it worthy of the patronage of the Christian public?

To this invitation, the following answer was returned:

The faculty have taken into consideration the request of the students, that they would attend and engage with them in the discussion of the above questions. They appreciate the courtesy and good intentions of the students in this invitation, and are entirely and strongly in favour of thorough investigation, free inquiry, and animated discussion. But as guardians of the institution and the students, they are called to the delicate duty of advising the postponement of the discussion of this subject for the present—for the following reasons:

1. As a subject calculated, in the present state of excited feeling in our country, to create and perpetuate in the institution a disproportionate relative interest, unfriendly to the most favourable prosecution of study.

2. The liability of the discussion to eventuate in unpleasant divisions, rendering the condition of a portion of the students irksome, and calculated to repel the accession of the Western students to the Seminary.

3. To commit the institution before the public on a subject upon which the public is divided and exceedingly sensitive.

It is improper to place literary and theological institutions between contending parties, or to enlist the students as combatants in opposing ranks on questions of great national and political agitation; and there are peculiar reasons why the Lane Seminary

* We do not intend by this, that no injury was sustained by the shedding of interest of abolition discussion and enterprise. They did bring an additional tax of physical and mental effort on some, perilous to health, and which could not have been long endured; and they did preclude that interest in general reading, and excluded that investigation of the subject of the lectures, which were essential to their highest improvement.

should not, at this time, be placed in this predicament. It is in its infancy, and has a character yet to form, confidence to earn, and funds for its complete endowment to collect; its patrons, past and to come, are deeply committed on both sides of this question.

4. The example of a kindred institution in this State, being greatly depressed by the introduction of this subject, should warn us to let alone this contention before it is meddled with.

5. A public discussion is not, in our opinion, indispensable to the acquisition of accurate and comprehensive knowledge on the subject.

And we are of opinion, that friendly conferences and temperate explanations may produce such an assimilation of views, as to supersede the necessity of protracted discussion.

6. We perceive no evils to the general cause from deferring the discussion, by the students of Lane Seminary, compared with the liabilities of evil to this institution by its introduction.

Finally, We are confident that the movement of public sentiment, on this subject, under the influence of causes which the Abolition Societies did not originate, will not much accelerate, and, we hope, will not hinder, is fast approaching a crisis, which may render discussions in the Seminary now injurious, either superfluous or safe.

This reply was the subject of discussion, the result of which was a note to the faculty saying, that it was still the earnest desire of the students to be permitted to enter on the discussion of this subject. To this, the faculty replied, that their opinions and wishes, and the reasons of them, were not changed. But in giving them, they had gone to the extent of what they conceived to be their duty, and they should say no more.

The discussions commenced, and were protracted through seventeen evenings, and resulted in a vote that it is the duty of the slaveholding States to abolish slavery immediately; and that the doctrines, tendencies, and measures of the Colonization Society and the influence of its principal supporters are not such as to render it worthy of the patronage of the Christian community.

Soon after this discussion, an Abolition Society was formed, and schools and literary lectures established in the city, for the intellectual and religious benefit of the coloured people.

In the discussions preceding the organization of the society, the doctrine of social intercourse according to character, irrespective of colour, was strenuously advocated, and the knowledge of this opinion of the students became extensive in the city, and it was not long before reports multiplied, that they were beginning to put their doctrine in practice.

These reports, greatly amplified, appeared, on examination, to originate in the fact that an influential member of the Abolition Society, weary with lecturing and too much indisposed to return to the Seminary, accepted the proffered hospitality of a respectable coloured family to pass the night with them, and that one of the teachers of a coloured school, a member of the Abolition Society, and till recently a member of the Seminary, boarded in a coloured family.

On this occasion the students were convened, and the reports in circulation and the state of public feeling were explained to them by the faculty, and the belief was expressed that, without offence to the community or injury to the Seminary, the coloured people might be instructed in common schools, and Sabbath schools, and lectures, and by any missionary labours, among them, necessary for their best good, provided they abstained from the apparent intention of carrying the doctrine of intercourse into practical effect. That this, in our belief, would not be endured by the community, and would be resisted in a manner which would render it impossible to protect either them or the institution.

These considerations were pressed upon the attention of an influential member of the Abolition Society, who had been especially instrumental in the establishment of the schools, and he was requested to exert his influence to change the residence of the instructor, and to prevent that kind of intercourse, which would offend the community and injure the Seminary.

In reply, he justified the boarding of white instructors in coloured families, as indispensable to secure the confidence of that injured people, and do them good. That any reference to colour, in social intercourse, was an odious and sinful prejudice, and that some action, in advance of public sentiment, was necessary to put it down. The only point of discretion being, not to go too far at first ahead of public sentiment, nor move too fast. He was assured that, in our opinion, such an experiment upon the community, would be immediately understood, and be met by a reaction that nothing could resist. And we have only to add, that the event has verified the prediction.

The next excitement was caused by a visit paid to the Seminary by several female coloured persons, in a carriage, and the marked attention said to have been paid to them by the students. In this case, also, the public excitement was greatly increased by various exaggerations and misrepresentations of the fact.

Sometime after this, a new excitement was created, by the walking of the instructor, who boarded in a coloured family, with a coloured female to the Seminary or its vicinity, and returning in like manner. It was said that their meeting on the road was accidental, and that the young gentleman merely complied with her request to be directed to some place with which she was not acquainted. But they returned to the city in the same manner, and it was regarded by the community as part of a settled design to carry into effect the scheme of equalization.

About this time, the dissatisfaction in the community became so great, as to induce the faculty to convene and address the students once more. They referred them to the design of the institution as a theological Seminary; the sacrifices made for its endowment and prosperity by its patrons, the board of trustees, and the faculty; and the impropriety of pressing a collateral benevolent enterprise in a manner subversive of the confidence of the entire Christian community; of one portion, because the offence is tolerated, and of the other, because it is not, and thus assailing the vital interests of the institution. They were reminded, that, on entering society, men surrender some of their individual rights, and that all the rights of men in society cannot be exercised in a theological Seminary; but that free inquiry and associated action can be enjoyed only in subordination to the great ends of the institution, and in consistency with its prosperity, of which it belongs to the faculty, and not to the students, to judge. And they were distinctly notified that it was the doctrine and practice of immediate intercourse irrespective of colour, which provoked the community, and arrayed its rising indignation

against them and the Seminary, not only on account of the reaction of what they actually did, but from the numberless rumours, and amplifications, and falsehoods, of which their conduct would be the certain occasion, which could not be every where contradicted, and of course which would be in their injurious effect, to array public indignation against the Seminary, the same as if they were true; and that if they persisted in their course with the distinct admonition and high moral certainty of these amplified and exaggerated measures, they would be accountable for all the mischief which they produced; and that a continuance of this course would be, in our opinion, intolerable and ruinous. Once more, therefore, they were requested to take the subject into consideration, and see if their views of humanity and duty might not be reconciled with the safety and prosperity of the institution.

To this appeal the faculty received the following reply:

To the respected Faculty of Lane Seminary.

Your late communication was committed, by a vote of our society, to brethren Robinson, H. P. Thompson, Miter, J. Allen, and Lyman, who presented the following report, which was unanimously adopted by the society, and is now sent as an expression of our views upon the subject to which you directed our attention.

Very respectfully,
W. T. ALLAN,
Pres't. L. S. A. S. S.

REPORT.

Your committee having been disposed to examine carefully and candidly the subject committed to them, in order to ascertain whether there has been any thing done by us, in those measures which the public disapprove, which we could rescind and still leave the great principles upon which we have acted unharmed, being assured that the well-known personal affection and respect, which is entertained by every one of our number towards the faculty, would induce them to yield any thing of a personal nature or of doubtful expediency, to allay the anxiety felt by the faculty, in regard to the interests, usefulness, and existence of this institution.

Your committee believe that the misquotation of speeches, which have been made on our responsibility, the public assertion of direct falsehood, and the invention of injurious fiction which has been given to the public, have contributed more than any thing else to bring odium on our cause and institution. We refer to the New York speech of brother Thome, in which, as the Journal and other papers have it, he said “there is not an editor in the valley, who dares to peril his daily bread by speaking against slavery.”

In a late speech of ———, he says, that Thome charged lewdness upon every family in Kentucky, without making any reservation in favour of master or mistress.

The same individual, in the ———, has charged us with treasonable designs against the government of independent States; and, further, with leaving our cards for coloured girls.

If these things were true, we should admit that we were guilty of conduct ridiculous, calumnious, and criminal; but as they are not true, your committee would recommend that some channel be sought out, through which we may disabuse ourselves and the institution before the public to whom we have been traduced.

Your committee have carefully reviewed all the proceedings which have received the sanction of the society, and also those acts of individuals which have elicited animosity. The following are the acts of the society, including the incipient measures:

1st. We have discussed the subject of abolition and colonization.

2d. We have organized an anti-slavery society.

3d. We have published our constitution.

4th. Established a concert of prayer for abolition.

5th. Sent delegates to represent us abroad.

As individuals we have done as follows:

1st. Engaged in instructing in the elements of science and religion, the coloured population of Cincinnati.

2d. Written for the newspapers.

3d. Avowed opposition to the principles of the American Colonization Society.

4th. Visited, eaten, and boarded with coloured people.

Your committee do not feel prepared to advise, that these measures should be condemned or abandoned.

This indeed is unnecessary, even in the opinion of the faculty, if they were rightly understood, except in relation to the last two. In regard to these, therefore, we will make a more explicit statement of our views.

As anti-colonization has always been a matter of mere private opinion and individual action, so we would advise, that it should remain without any expression of opinion, as a society or school upon the subject. In view of the number and character of the friends of colonization, it is recommended that where, from principle, opposition to it must exist, it should be characterized by no denunciation or arrogant self-sufficiency.

We make this remark with a view to express our sentiments against a practice, which, in other places, has been charged to some of our members, but which no observation of our own, or any evidence within our knowledge, at all sustains.

But the great stone of stumbling to the community seems to be found in the fact, that some of our number have associated with the coloured people, upon terms of equality, have visited and eaten with them; and, especially, that an individual, late a member of this institution, in the course of his missionary operations, has boarded in a coloured family. With regard to this last, we might say, that that individual has never asked or received advice upon that subject from our society or any member of it; and as his connection with the institution ceased before the act deemed objectionable transpired, the institution can, by no scheme of imputation, be made liable for his acts.

But as the measure, to which he has resorted, involves a principle of action, to which the faculty have called our attention, the frankness which we mean to manifest, forbids that we should conceal our sentiments upon this point, especially as such a perfect unanimity of sentiment obtains among us. The following considerations have had great weight with your committee:

1st. The objection is unintelligent and founded in prejudice.

2d. Public sentiment upon this subject is partial. It is found essential to success in all foreign missions, for the teachers to associate intimately with the people they instruct.

It is essential to the gaining of that confidence, without which all efforts to good will fail in time to come, as they have in time past.

The same thing, which so scandalizes the public here, is practised without reproach at Liberia, upon similar communities; nay, it

is even commended by the same public who condemn it in our brother.

3d. He, whose example it is our business and our glory to imitate, once suffered detriment to his popularity by “sitting at meat with publicans and sinners.” Surely their condition and the estimation with which they were regarded, gave them no advantage over the African race. Surely their colour would have been a bar to free intercourse, with such as hold the sentiments of the Caucasians of this generation.

If he, who was harmless, undefiled, and thus separated from sinners, did nevertheless associate with those whose hearts were stained with sin, we are ashamed to claim his image, and then shut our social sympathies from the children of God, because their skins independently of volition, absorb the rays of the sun.

It is fundamental to our principles to treat men according to their character without respect to condition or complexion. Thus we have learned the law of love. Thus we would act against the pride of caste. Thus we would practise as we preach; the only mode to get credit for sincerity or to influence others. We have reason to believe that our effort has already attained to great success, that thousands who were fainting have been revived, that the desponding have been cheered and encouraged. Can we now go back?

Finally, we would call your attention to the extravagance of the public sensibility upon this whole subject, as it stands connected with the institution. When we reflect, that the opinions of the officers of the institution, and that all the permanent influences appertaining to it, harmonize with the prevailing sentiment, and that our own influence, whatever it may be, is necessarily limited and evanescent; limited in respect to the community upon which it can be made to bear, and transient, because our connection with the institution will soon cease: we cannot but believe that an alarm so disproportioned to its cause, will speedily give place to returning confidence.

In view of our own weakness, therefore, we advise the society to raise a note of humble remonstrance to the public, in the words of David, “wherefore doth my lord thus pursue after his servant, for the king of Israel hath come out to seek a flea as when one doth hunt a partridge in the mountains.”

We submit the following resolutions: Resolved, That a measure of public disapprobation was one of the things anticipated in the formation of our society.

Resolved, That the only rational ground for the odium, which has attached itself to the Seminary, has resulted from the false reports which have been given of our doctrines and efforts, either by private individuals or the press.

Resolved, That we cannot censure the practice of our members in eating, visiting, and boarding in coloured families, on any principle of religion or of reason.

Resolved, That on a review of the measures taken in our associated capacity, we see nothing which duty to God, and love to man did not require.

Resolved, That while we feel constrained to differ from our respected faculty, as to the measures to be pursued in the prosecution of this enterprise, we rejoice to find, that we so far harmonize with them as to the great end of our efforts.

Resolved, That the proceedings of this meeting be sent to the faculty, with the assurance of our affection and respect.

JAMES ALLAN,
H. LYMAN,
H. P. THOMPSON,
JOHN MITER,
MARIUS ROBINSON,
Committee.

To this communication no answer was returned. But notwithstanding its ungracious aspect and declared unanimity, the faculty did believe that there had been a difference of opinion, and that it might be hoped, that after all, there would be a silent but satisfactory change. And we are now assured, that the change has come, though not in season to avert the mischief which the course had occasioned. We have been credibly informed that the young gentleman who boarded in the coloured family, and a large majority of the members of the society present, have expressed their deliberate opinion, that such intercourse is not necessary or expedient even in respect to its influence on the coloured people themselves, and have advised those who instruct them now, not to imitate the example.

From the time of this reply, (June 16,) to the close of the term about the middle of July, the excitement in the city continued; and though every thing was done by the friends of the Seminary, that could be, to correct exaggeration and misapprehension, and allay feeling, it was the access of vacation and the dispersion of the students, which chiefly alleviated our apprehensions. During the vacation, and in the absence of a majority of the faculty, events occurred which brought upon the executive committee, the necessity in their judgment of immediate action. The urgency of this necessity was greatly increased during their attention to the subject, by another visit to the Seminary, of a carriage of coloured persons. This augmented greatly the public exasperation, and occasioned, as the committee believed, a necessity for suspending the Abolition Society in the institution; for however unanticipated or undesired by some of the society, the preceding occurrences may have been, it was their avowed doctrine of the propriety of such intercourse, and a deliberate attempt to reduce it to practice, which invited and authorized that familiarity of the coloured people with the institution, which produced the occurrences before related.

In addition to these particulars, there was a frequency and a familiarity of intercourse between the students and the coloured families of the city, which was on some account inconvenient to them, and occasioned animadversions, which we cannot repeat, but which subjected the students to ridicule, and were derogatory to the dignity and propriety, which ought ever to characterize young men who are in preparation for the ministry.

These attentions of the young men to the coloured people of the city, were also reciprocated with great frequency at the institution, and by invitations to dine with the students and other marked attention, they were encouraged to come; and these things, which were done with the amplifications and insinuations to which they gave occasion, went over the city and over the West, and rendered the institution an object of intolerable odium and indignation.

We have made the preceding statements reluctantly, and not with the view of presenting the conduct of the young men in an invidious light, but simply to show that the interposition of the committee which they denounce, as an arbitrary inhibition of free inquiry, had in its origin no reference at all to the rights of discussion and free inquiry, or to the question of abolition as right or wrong, expedient or inexpedient, or to the rights of the students to associate for the

discussion and the propagation of abolition principles, to any extent which it was possible to reconcile, with the primary ends and vital interests of the institution.

We have introduced the preceding narrative to show, that the exigency which forced upon the committee and the trustees the necessity of action, was one which the members of the society had themselves created, by avowing doctrines not necessarily associated with abolition principles, and following them up with a course of precipitate action, not required to secure the confidence or promote the interests of the colored people. Especially have we given this history to show, that if the committee, the trustees, or the faculty have, in any respect, erred in their attempts to extricate themselves from difficulties, brought upon the institution by the abolitionists, the students themselves are not the most appropriate executors, of human or divine wrath upon their delinquencies. And when they remember the kindness with which they have uniformly been treated—the patience and long-suffering with which their injurious action was endured—the multiplied mischiefs which against argument and warning, they have brought upon the institution, and the cheerfulness with which a regular dismission was granted when asked, they might, with more propriety, have laid their hand upon their mouth, and their mouth in the dust, than to open it in unmeasured denunciation against their injured benefactors. And if, at any time, the committee or the trustees have spoken of abolition in terms of strong aversion, or expressed their determination to rid the institution of it, it has always been abolitionism associated with the doctrine of immediate equalization irrespective of color, and the attempt to reduce it to practice, and in view of the inflammatory influences, and odium, and peril thus brought upon the institution.

It is true that the avowed hostility to the colonization society offended many—that the quarterly public meeting of the abolition society helped to give it offensive notoriety, as did also the exultation of its members in their published letters, and by their delegates at the east, as having obtained such an exclusive possession of the Lane Seminary. It cannot be denied also, that a spirit of bitter sarcasm and over-bearing contemptuous denunciation, did characterize the communications of the influential members of the society, which gave to it a tone and action in the institution, that repelled the accession of southern and western students, and gave great uneasiness to young men in the institution, eastern and western, and those among the most calm, judicious, and reasonable. Still we deprecated the necessity of separating from the institution a class of young men so talented, and in all other respects so promising and beloved, and clung to the hope, that time and patience, and affection, and reiterated argument, would obviate the evil; and but for the crisis which was forced upon us, and the interposition of a powerful influence from abroad, it is our opinion, that they would have been at this time quietly pursuing their studies in the Seminary, instead of being scattered abroad.

It is the first time, so far as we know, in which the inmates of a literary or religious institution, when misunderstandings have arisen between them and the faculty, have been sustained by religious newspapers, and religious men, and Christian ministers, upon partial information, and the expert testimony of the discontented; and we cannot but hope that our experience will modify beneficially, the conduct of abolitionists and the faculty, in all our literary and theological institutions, so as to escape the repetition of our unhappy experience. In respect to the “resolutions and orders,” the faculty, in coming together, perceived, that the intention of the trustees was, in several cases, misunderstood; and consequently prepared and published immediately an exposition of their understanding of the laws, and how they would be administered.

DECLARATION
OF THE FACULTY OF LANE SEMINARY.

The trustees of Lane Seminary have recently passed certain rules and orders which have already been published; and committed to the faculty the exposition and administration of the same—the faculty make the following declaration of their understanding of the above-mentioned regulations, and of the manner in which they will be administered.

1. We see nothing in these regulations which is not common law in all well-regulated institutions, since they merely commit the whole management of the internal concerns of the Seminary to the discretion of the faculty.

2. We approve of and will always protect and encourage in this institution, free inquiry, and thorough discussion for the acquisition of knowledge and the discipline of mind—we approve also of voluntary associations of the students for the furtherance of the above objects, according to the usages of all literary institutions and theological seminaries—we also regard with favor, voluntary associations of students designed to act upon the community, in the form of Sabbath Schools, Tract, Foreign Mission, Temperance, and other benevolent labors in subordination to the great ends of the institution, of which, in all instances, the faculty, as the immediate guardians of the institution, must be the judges.

3. But while associations for free inquiry, and for voluntary public action, will, within these limits, be approved and encouraged—associations for social public action, too absorbing for health and the most favorable prosecution of study, and bearing upon a divided and excited community, and touching subjects of great national difficulty, and high political interest, and conducted in a manner to offend, needlessly, public sentiment, and to commit the Seminary and its influences, and this according to the unregulated discretion of the students, and in opposition to the advice of the faculty, we cannot permit, without betraying the trust reposed in us, and disregarding the laws and usages of all kindred institutions.

4. In respect to the two orders passed by the trustees, we regard the dissolution of the societies as called for by the necessities of the case; and the second order we regard as simply vesting the executive committee with trustee powers in certain cases, and not intended to interfere with the appropriate duties of the faculty or the rights of the students.

[Signed] LYMAN BRECHER,
THOMAS J. BIGGS,
CALVIN E. STOWE.

Lane Seminary, Oct. 17, 1834.

When the abolition of the literary department required a revision of the laws, those which are now published, were unanimously adopted.

These, in respect to the discretionary power of the faculty, embody only what is both statute and common law in all well-regulated institutions.

They do not confer on the students the right of free inquiry, but merely commit to the faculty, the supervision of its safe exercise. To all associations of students, except implied, by common usage, their consent is in all other cases, the faculty are to be consulted to ascertain whether a proposed arrangement, or be inconsistent with the welfare of the institution. The question, therefore, of free inquiry, or its inhibition, the law claim no right of inhibiting free inquiry; they impart no such authority to the faculty, and the faculty would not act under them, if they did.

The whole question is, whether free inquiry, and associations for benevolent action, shall be pursued by the students in time not appropriated to study, entirely at their own discretion, and unregulated by the discretion of the faculty. The claim of the students, as we understand it, is the right of an entire and unregulated exercise of a discretionary power of the faculty on account of the supposed injurious effect of any of their measures upon the interests of the institution—they being liable to punishment only for the actual abuse of that independent liberty. To this new claim, as we believe, in the history of the rights of students in literary and theological institutions, we have only to say, that the trustees could conceive of no way to maintain the well-balanced and safe movement of the institution, without a discretionary power somewhere to prevent, as well as to punish, the abuse of liberty. They could not frame laws prospectively, which should prohibit all the aberrations to which young associations, minds might be liable, or think of enacting them all till some offence occurred of sufficient magnitude to demand dismission or expulsion, and could conceive of no better expedient than the one sanctioned by the experience of ages, that of investing the faculty, in whose judgment they confided, with a discretionary power.

Indeed when any legislation is regarded by the students, as an aggression upon the rights of free inquiry, they could not perceive how its abuse even could be punished without the enactment of an *ex post facto* law, or punishing where no law had been transgressed.—Moreover, the suspension of the Abolition Society by the trustees, and the proposed dismission by an individual of two students, on the ground of an alleged abuse of the right of free inquiry, have been denounced as an outrageous despotism;—there would seem to be left to the board and faculty, no power for the government and preservation of the institution out of study hours, but to punish the students for the abuse of their rights of free inquiry and independent action, when they themselves shall be of opinion that they are guilty. In other words proclaiming, out of study time for three or four hours daily, a perfect independence of all responsibility or control.

To this the trustees could not consent, and to any discretionary power of the faculty, regulate at all the exercise of those rights which the students and the faculty, have in reference to its influence on the institution, the abolitionists could not conscientiously agree, and therefore have asked and received a regular dismission.

It is probably impossible in the agitation of such protracted difficulties, that some misunderstandings should not occur between the students and the faculty. We only regret, that they should have thought themselves required or authorized to throw scraps of letters and conversations, which unattended by all the circumstances in the case, can have the effect only of injury and misrepresentation.

We have certainly spoken openly and freely of what we considered their unreasonable conduct in the particulars mentioned as we have of their talent and excellence in other respects, and while we have admitted their misjudgment, have vindicated them against unfounded rumors and misrepresentations.—We may have erred at all, it has been by the endurance of the perversion of free inquiry, and not by its inhibition, or restriction; and it is our deliberate opinion, with a thorough knowledge of the case, that no impediment has existed, to the full exercise of free inquiry and benevolent action, which the abolitionists did not themselves create, by pressing upon public sensibility the doctrine, and countenancing and justifying the practice, of intercourse irrespective of color.

We are confident, that we have done all we could do to shield them from the consequences of their own ill-judged conduct, and that they do not owe the fruit of their own way, and are filled with their own devices.

In conclusion, we feel it our duty to say, that in our opinion, all our difficulties were originated and continued by the instrumentality of an influential member of the Abolition Society, with the express design of making the institution subservient to the cause of abolition. That this became to his mind, and heart, and conscience, so much the absorbing object, and so magnified in its relative importance, as, in his estimation, to render it not only lawful, but a matter of duty, to sacrifice whatever might obstruct its attainment, even though it were the property of the Seminary itself. But while we feel called upon to say this, justice and affection require us to render at the same time, a willing and melancholy homage to the talents, and piety, and moral courage, and energy of the individual, which we lament that want of early guidance and subordination, which might have qualified his mind to act safely by consultation in alliance with other minds, instead of relying with a pernicious confidence in its own sufficiency. We regard it as an eminent instance of the result of the concentration of a powerful intellect and burning zeal upon any one object; and subject to the exclusion of warm affections have been disappointed in him and others of our young men, it is not without the hope and daily prayer, that the past may suffice, and that wiser counsels and more auspicious movements may characterize their future course.

That the community may fully understand the principles on which the Seminary is governed, a copy of all the laws now in force is published with this report, in which the duty of a general supervision is committed to the faculty, that the interests of the institution may receive no detriment.

[Signed] LYMAN BRECHER,
THOMAS J. BIGGS,
CALVIN E. STOWE.

Letters for GEORGE THOMPSON must henceforth be directed to No. 24, Brighton-Street, Boston, instead of Roxbury.

LITERARY.

PASSING AWAY.

BY MRS. HEMANS.

'Passing away' is written on the world, and all the world contains.

It is written on the rose,
In its glory's full array;
Read what those buds disclose—
'Passing away.'

It is written on the skies
Of the soft blue summer days,
It is traced in sunset's dyes—
'Passing away.'

It is written on the trees,
As their young leaves glistering play;
And on brighter things than these—
'Passing away.'

It is written on the brow,
Where the spirit's ardent ray
Lives, burns, and triumphs now—
'Passing away.'

It is written on the heart—
Alas! that there decay
Should claim from love a part!
'Passing away.'

Friends, friends, oh! shall we meet
Where the spoiler finds no prey?
Where lovely things and sweet
Pass not away?
Shall we know each other's eyes,
With the thoughts that in them lay,
When they meet beneath the skies
Which pass away?

THE SILKWORM'S WILL.

BY MISS H. F. GOULD.

On a plain rush hurdle a silkworm lay,
When a proud young princess came that way.
The laughing child of a human king
Threw a sidelong glance at the humble thing,
That took, with a silent gratitude,
From the mulberry-leaf her simple food—
And shook, half scorn and half disgust,
Away from her sister child of dust;
Declaring she never yet could see
Why a reptile form like this should be,
And that she was not made with nerves so firm,
As calmly to stand by a crawling worm!

With meek forbearance the silkworm took
The taunting words and the spurning look,
Alike a stranger to self and pride,
She'd no disquiet from aught beside,
And lived of a meekness and peace possessed,
Which these debar from the human breast.
She only wished, for the harsh abuse,
To find some way to become of use
To the laughing daughter of lordly man.
And thus she lay a noble plan,
To teach her wisdom, and make it plain
That the humble worm was not made in vain;
A plan so generous, deep and high,
That to carry it out she must even die!

'No more,' said she, 'will I drink or eat!
I'll spin and weave me a winding sheet,
To wrap me up from the sun's clear light,
And hide my form from her wounded sight.
In secret then till my end draws nigh,
I'll toil for her; and when I die,
I'll leave behind, as a farewell boon,
To the proud young princess my whole cocoon,
To be reeled and wove to a shining lace,
And hung in a veil or her scornful face!
And when she can calmly draw her breath
Through the very threads that have caused my death;
When she finds, at length, she has nerves so firm
As to wear the shroud of a crawling worm;
May she bear in mind, that she walks with pride
In the winding sheet where the silkworm died!

WINTER.

BY MRS. SIGOURNEY.

I deem thee not unlovely—though thou com'st
With a stern visage. To the tuneful bird—
'The tender dove'—the rejoicing stream—
Thy discipline is harsh. But unto man,
Methinks thou hast a kinder ministry—
Thy languished eye is full of fire-side joys,
And deathless linking of warm heart to heart;
So that the hoarse stream passes by unheard.
Earth, robed in white, a peaceful sabbath holds,
And keeps silence at her Maker's feet.
She reaseth from the harrowing of the plough,
And from the harvest shouting.

Man should rest
Thus from his fevered passions—and exhale
The unwhetted carbon of his fostering thought,
And drink in holy health. As the tossed bark
Doth seek the shelter of some quiet bay,
To trim its shattered cordage, and repair
Its riven sails—so should the toil-worn mind
Rest for time's rough voyage. Man, perceiving,
Soured by the world's sharp commerce, or impaired
By the wild wanderings of his summer way,
Turns like a truant scholar toward his home,
And yields his nature to sweet influences,
That purify and save.

The ruddy boy
Comes, with his shouting school-mates, from their
sport
On the smooth frozen lake, as the first star
Hangs pure and cold its silver crescent forth,
And throwing off his skates, with boisterous glee,
Hastes to his mother's side. Her tender hand
Doth shake the snow-flakes from his glossy curls,
And draw him nearer, and, with gentle voice,
Asks of his lessons—while her infant heart
Solicits silently the Sire of Heaven
To bless the lad.

The timid infant learns
Better to love its father—longer sits
Upon his knee, and, with a velvet lip,
Prints on his brow such language as the tongue
Hath never spoken.
Come thou to life's feast,
With dove-eyed meekness and bland charity—
And thou shalt find even winter's rugged blast
The minstrel-teacher of the well-tuned soul;
And when the last drop of its cup is drained,
Arising with a song of praise, go up
To the eternal banquet.

THE SNOW.

BY CHARLES SWAIN.

The silvery snow!—the silvery snow!—
Like a glory it falls on the fields below;
And the trees with their diamond branches appear
Like the fairy growth of some magical sphere.
While soft as music, and wild and white,
It glitters and floats in the pale moonlight,
And spangles the river and fount as they flow:
Oh! who has not loved the bright, beautiful snow!

The silvery snow and the crinkling frost—
How merry we go when the earth seems lost!
Like spirits that rise from the dust of Time,
To live in a purer and holier clime!
A new creation without a stain—
As Heaven's own pure domain!
But ah! like the many fair hopes of our years,
It glitters awhile—and then melts into tears!

AFFLICTION.

BY CHARLES SWAIN.

Thou wast as I am a tree
Whose boughs did bow with fruit: but in one night,
A storm, or robbery, call it what you will,
Shook down my mellow hangings, nay, my leaves,
And left me bare to weather.

MISCELLANEOUS.

[From the Old Countryman.]

THE PAPER MILL OF W. & M. CURTIS & CO., AT BELLEVILLE, N. J.

As we had occasion (Dec. 19), to pass by this manufactory, we availed ourselves of the polite invitation of its Proprietors to go over it, and examine the machinery, which from report we were led to expect was extensive and perfect; but actual observation proved that it was much more so than we had imagined.

And we think our readers will be a little astounded when we tell them, that in this Mill, not a very extensive one either, the Triumph or Mechanics has been more nearly attained, than in any other Paper Establishment in these United States, or even in the United Kingdoms of Great Britain and Ireland!

Yes, with some knowledge of what is doing in England, France, and America in the Paper Manufacture, we boldly assert that there is not an establishment in the world, besides this, where the reeds go into the Mill in the morning, and come out in the evening in PRINTED BOOKS, BOUND, AND READY FOR SALE!! It appears on reflection a dream, and not a reality; and yet it is sober fact. It has been done—is still done—and of course can be accomplished in other Paper Establishments, since this trial has fully succeeded. And what a revolution this may soon cause in both the Printing and Paper-making Business, we suppose that none but long-headed mathematicians will attempt to prognosticate.

With these remarks, gentle reader, we will carry you into the Mill; and the first scene that meets the eye are four rollers, three or more feet in diameter, thickly set with knives, flying round on iron shafts in oval wooden boxes with astonishing velocity, and tearing the rags to pieces with such determination that in four hours they are beaten to the consistency of custard—being also both bleached and sized into the bargain, during the process.

If we follow the rags now reduced to pulp into the 'Machine room,' and walk to the head of it, the first object is the *Pulp Dresser*, which is neither more nor less than a large sieve, the bottom of which consists of thin plates of brass or copper, which, instead of being bored, have a series of lines sawn through them by so fine a saw, that the interstice will only allow the water and the pulp to pass off; leaving the knots, dirt, &c. on the top. This *pulp sieve* is of English, and very recent, invention. Though simple, it is a great saving to the Manufacturer—for in an establishment like this, it perhaps does away with the labor of thirty girls, who would otherwise be employed to pick the knots out of the Paper with a knife—which injured the face of the sheet; particularly in Writing Papers.

The pulp thus sifted, and stirred up in a vat underneath the Sieve, now rushes on to a web of wire five feet wide, and shaken, it passes over a series of rollers, losing water as it goes, until it is carried through two heavy rollers, and on to a felt where it passes through two other rollers; but the felt intervening, of course but one side of the paper here feels the cylinder; so to let the other side have the benefit also, it is now carried on another felt forward, and then returns through two more cylinders—so that both sides of the sheet have the same pressure and polish. This to Printers is a desideratum. This paper machine was invented by one *Didot*, a Frenchman, and Bryan Donkin, of London. It is named after another Frenchman—*Foudrinier*.

The paper is now carried on a felt around a hollow copper cylinder heated with steam, and again forward or backward around four others, also heated, which not only dries the paper, but as each side of the sheet alternately feels the surface of the hot roller, it receives a glazing, as well as a dry jacket. From the heated Cylinders it is conveyed on to Reels, from whence it is carried by Tapes on to a *Cutting Machine*, where circular knives split it down the middle as required; and a long, crooked knife, justified with mathematical precision, swings round on its axis, and actually cuts the paper crosswise into sheets of any required size.

THE CAUSE OF TEMPERANCE is the cause of all; for the curse of Intemperance falls with its withering blight, in some way, more or less, upon all. It is, therefore, with unfeigned satisfaction, we give place to the following notice, handed to us for publication, by the President of the New-York State Temperance Society. Of the heroic character of this gentleman, of his untiring zeal and virtuous enthusiasm in the great cause to which he has dedicated himself, this is not the place to speak at large; but we could not insert the notice of such a result, as is announced below, without some allusion to the individual through whose instrumentality it was effected:—

The following gentlemen have agreed to contribute the sums set opposite to their respective names, towards the support of the Press, the efficient agent under Divine Providence, in the great cause of Temperance. The Executive Committee take this mode of tendering their heartfelt thanks to the gentlemen who have thus so generously and so liberally come forward in aid of this noble cause:—

Stephen Van Rensselaer, Albany,	\$1000
E. Comins, do.	1000
E. C. Delevan, do.	1000
Henry Dwight, Geneva,	1000
A. Champion, Rochester,	1000
Samuel Ward, New-York,	1000
Brown, Brothers & Co., do.	1000
Peter Remsen, do.	1000
Boorman & Johnson, do.	1000
John Jacob Astor, do.	1000
P. G. Stuyvesant, do.	1000
J. W. Leavitt, do.	1000
Anson Blake, do.	1000
Charles Hoyt, Brooklyn,	1000
A Friend,	1000

\$15,000
The leading object, as we understand, of this munificent subscription, is to enable the friends of Temperance to disseminate more and more widely through the land their admirable exhortations and rebukes.—*New-York American*.

True Benevolence.—Mr. E. W. Perry, an industrious and very worthy mechanic in Congress street, has sent a letter to the Howard Benevolent Society, in which he suggests the expediency of furnishing the poor with stoves, as well as wood, and that the cellars and wood-houses of our fellow citizens might be disencumbered of hundreds of stoves, to be placed at the disposal of that charitable institution, for the benefit of the needy; and to show that he is sincere in his recommendation, he has himself placed a dozen stoves at the disposal of the Society.—*Traveller*.

THE INFLUENCE OF WOMEN.

The following passage is from the pen of Mrs. Jameson, whose Sketches have lately been published in this city.

'It is a fact upon which I shall take an opportunity of enlarging, that almost all the greatest men who have lived in the world, whether poets, philosophers, artists, or statesmen, have derived their mental and physical organization more from the mother's than the father's side; and the same is true, unaltered, of those who have been in an extraordinary degree perverted. And does not this lead us to some awful considerations on the importance of the moral and physical condition in society, as a branch of legislation and politics, which must ere long be modified? Let our lords and masters reflect, that if an extensive influence for good or evil be not denied to us, an influence commencing not only with, but before the birth of their children, it is time that the manifold mischiefs and miseries lurking in the bottom of society, and of which woman is at once the wicked instrument and more wretched victim, be looked to.'

And again:—
'I wish to combat in every way that oft-repeated, but most false compliment unthinkingly paid to women, that genius is of no sex; there may be inequality of power, but in its quality and application there will and must be difference of distinction. If men would remember this truth, they would not treat with ridicule and jealousy the attainments and aspirations of women, knowing that there never would be real competition or rivalry. If women would admit this truth, they would not presume out of their sphere; but then we come to the necessity for some key to the knowledge of ourselves and others—some scale for the just estimation of our own qualities and powers, compared with those of others—the great secret of self-regulation and happiness, the beginning, middle, and end of all education.'—*Liberator*.

KIDNAPPERS. On Sunday evening last, about six o'clock, Mr. John Paschall, (who resides about five miles from this city, on the road leading from the West Chester road to Darby) was engaged in feeding his cattle at his barn, accompanied by a black boy, about twelve years of age, and on returning to the house, in a few minutes, missed his boy, for whom diligent search was immediately made, and continued a great part of the night in vain.

About eleven o'clock the following morning the boy returned, and stated that two men (one of them a black) had seized and tied him at the barn, and then took him to a house in Chester, where they got drunk, and while in this condition the boy managed to get a knife from his pocket, and with his teeth opened it, and contrived to cut the cords on his hands, and escape from the window. He wandered all the remainder of the night in the woods, and fortunately reached his master's house next morning.

Proper Style of Letter-Writing.—Hannah More, never attempted what is called good letters herself, or much valued them in others. She used to say, 'If I want wisdom, sentiment or information, I can find them much better in books. What I want in a letter, is the picture of my friend's mind, and the common sense of his life. I want to know what he is saying and doing; I want he should turn out the inside of his heart to me, without disguise, without appearing better than he is; without writing for a character. I have the same feeling in writing to him. My letter is therefore, worth nothing to an indifferent person, but it is of value to the friend who cares for me. She added, that letters among near relations were family newspapers, meant to convey paragraphs of intelligence, and advertisements of projects, and not sentimental essays.'—*Life of Hannah More*.

We give the following for the special edification of those who are receiving Papers without subscribing for, or as they say, ordering the same.

Important to Printers and Publishers of Newspapers.—A prosecution was sometime since instituted by the proprietors of the New-York Daily Sentinel, against a subscriber for the amount of subscription to that paper. He pleaded that he had not ordered the paper, that it was sent to him without his requesting it. The plaintiffs, however, recovered the amount claimed; for it was decided that persons receiving a newspaper, without ordering it to be discontinued, are liable in every instance for the price of subscription.

Liberty in the District of Columbia!—On the 5th inst. the brig Tribune landed at New Orleans, from the District of Columbia, with 100 slaves for that market! And the Globe of last Saturday contains an advertisement, beginning with 'Cash, for two hundred negroes, including both sexes, from 12 to 25 years.' To say nothing of the 'impracticability' of the plan proposed by the 'fanatics,' we would ask why is not slavery abolished in the District of Columbia? Is not its continuance there a foul blot on our nation's character? Can our Senators reason more sagely, or debate more eloquently, while the chains of the Africans are clanking beneath the windows of the capitol.—*N. Y. Sun*.

Human Life Estimated by Pulsation.—An ingenious author asserts that the length of man's life may be estimated by the pulsations he has strength enough to perform. Thus allowing 70 years for the common age of man, and 60 pulsations a minute for the common measure of pulsations in a temperate person, the number of pulsations in his whole life will amount to 2,520,000,000; but if by intemperance he forces his blood into a more rapid motion so as to give 75 pulsations a minute, the same number of pulsations would be completed in 56 years; consequently the life would be reduced 14 years.—*The Oracle of Health*.

Libertarian.—We learn from the Commercial Advertiser, that it was mistaken in saying that all the passengers of the Jupiter last year had died. It now says, on the authority of Mr. Bogart, the supercargo of the Jupiter, that 'only a very few' of them had died. Why not give us some particulars? Why have not the officers of the colony sent back news to the friends of the emigrants?—*N. Y. Evangelist*.

Greek Church.—This is a fragment of the Romish hierarchy, broken off, upon the question of the popedom. It still clings tenaciously to many of the 'mysteries' of iniquity. Among other mummeries, after prayers are read in public, they send them up to heaven by means of rockets!!

MOB CRACY. The following is the substance of an exordium of the Attorney General, Mr. Austin, to his speech at the pending trial of the Convent assailants:

The mob, he said, had undertaken to restore the laws of the country, to protect religion, and purify the morals of the community! He wanted to know where they would next go for this purpose; whether they might not, in due course of time, extend their surveillance to other places of worship, and pull down the Baptist, Episcopalian, Unitarian, or any churches which, in their exceeding wisdom, they might suppose dangerous to liberty and the public morals. Whether they might not pass from religion to finance? Whether the same temper which had led to the destruction of the building on Mount Benedict might not be excited against a particular bank? Whether a charge of discounting notes for one set of men and not for another, might not be considered a sufficient cause for action? Whether tar-barrels might not be again lighted—a mob collected—such an institution razed to the ground, and its money scattered in the streets before day-light the next morning? The Attorney General here referred to the Bristol, Manchester, and other riots in England, as specimens of the evils resulting from mob government, and quoted the opinion of Lafayette, 'that public order should be as dear as public liberty.' Let but public order be done away with, and public liberty was a farce, not worth the breath we spent in praising it. Liberty without law was anarchy, and from such a state the sternest despotism that ever trod a nation to the dust might be looked upon as a relief.

The Jews in Constantinople had once a violent altercation with some Mussulmen concerning paradise, the former insisting that they alone, on their departure from this world, could be admitted into it. 'If that is your maxim, what is to become of us?' demanded the Turks. The Jews, being afraid to say that their antagonists would be entirely excluded from heaven, replied, 'Why, you will be placed on the outside of the wall, and will have the pleasure of viewing us.' The merits of this dispute at length reached the ears of the Grand Vizier, who, as he only wanted a pretext to exact fresh contributions from the Jews, declared, 'Since these fellows think fit to shut the gates of paradise against us, it is but just they should supply us with pavilions, to shelter us from the inclemency of the weather.' He accordingly levied, besides what they had hitherto paid, an additional tax from the Jews, and that for the avowed purpose of furnishing pavilions for the Turks in another world—a tax which exists to this day.

Perfect Virtue.—It is said of Dr. Robertson, the celebrated historian, preaching once in the forenoon, he affirmed the words of the ancient heathen, 'That if perfect virtue were to descend to the earth, clothed in a human form, all the world would fall prostrate and worship her.'

In the afternoon, Dr. Erskine, his colleague, remarked on the contrary, 'That perfect virtue, in the human nature of the Saviour of mankind has indeed appeared on the earth; but, instead of being universally worshipped, the general cry of his countrymen was, 'Crucify him, crucify him!'

One of the greatest mysteries is the expression of the human eye. It depends upon something beyond organization, for I have seen the eyes of two persons which, in their structure and color, apparently, quite the same, and yet the ocular expression of each individual was perfectly different. Some owe the expression of their countenance chiefly to the eye, and others to the mouth; nor is it, upon the whole, easy to say which feature is the most expressive. The intellect, I believe, is more especially communicated by the eyes, and the feelings by the mouth. I never knew a man of imaginative genius who had not fine eyes.

A common character.—There are certain ladies (says Hannah More) who, from being faithful or fickle are reckoned excellent wives, and who indeed make a man every thing but happy. They acquit themselves, perhaps, of the great points of duty, but in so ungracious a way as clearly proves they do not find their pleasure in it. Let in account of merit they should run too high, they allow themselves to be unpleasant in proportion as they are useful, not considering that it is almost the worst sort of domestic immorality to be disagreeable.

A Lecturer.—A Welsh clergyman applied to his diocesan for a living; the bishop promised him one; but as the parson was taking his leave, he expressed a hope that his lordship would not send him into the interior of the principality, as his wife could not speak Welsh. 'Your wife, sir?' said the bishop. 'What has your wife to do with it?' 'No my lord,' said the parson, 'but she lectures.'

Liberty.—On Sunday last, at the Bowdoin-street Church, after a powerful sermon by the Rev. Dr. Wisner, the generous sum of Fifteen Hundred and Sixty-One Dollars was contributed to the cause of Foreign Missions; besides the names of several given on slips of papers who had not yet determined the amount of their subscriptions.

Quaker and Broker.—An honest gentleman of the drab coat and broad brow, went a day or two since, into a broker's office in Wall street, to get a bank note changed. The dealer in money glancing his eye over the note, exclaimed, 'this is counterfeit sir!' 'Verily,' replied the Quaker, 'I am of thy opinion, for I took it of thee yesterday.'—It was exchanged without more words.—*N. Y. paper*.

A Priest-Ridden City.—About the middle of the last century, Florence, with a population of only 80,000 inhabitants, had 3,000 priests, being at the rate of one priest to about 26 laymen. The churches stood so thick, that the farthest from one another were not above 300 paces; and they occupied as much ground as all the other buildings of the city.

New Comfort Patents.—In a boot maker's shop at Charing Cross, London, may be seen an invention for enabling a purgeman to step into his boots without bending his back! A patent has also just been obtained for an apparatus for turning over the leaves of music to be worked by the feet!

A Hot Almanac, has been republished in New-York, from the London edition. It is very simple and useful, being made on a sheet of paper of a circular form, and intended for pasting in the corner of a hat.

Fifty thousand copies of John Quincy Adams's Oration on the Life and Character of Lafayette have been ordered to be printed by the United States House of Representatives.

The library of the late Earl Spencer alone, exclusive of his pictures, is estimated at £200,000. This may give a notion of the state of literature in England in private life.

MORAL.

EVILS OF WHISKEY.

A correspondent of the Daily Advertiser, in a letter to the Editor, ascribes the recent horrible murders, by Irish laborers on the Baltimore and Washington Rail Road, entirely to the drinking of whiskey. These laborers have been taken to jail by fifties and hundreds. The Surgeon in a letter to the Directors, gave it as his opinion that more lives had been lost during the season in consequence of WOUNDS RECEIVED IN BATTLE (meaning fights occasioned by the drinking of whiskey) than from any other cause. The contractors have been in the habit of dealing out the poison to the men under the mistaking notion that they would accomplish more work. The writer makes the following contrast between the laborers on this Road, and those now at work on the Rail Roads in our own vicinity.

When I contrasted the sight which pained my eye, of armed men hurrying off fifties and hundreds of their fellow beings to prison, for awful crimes, with the peaceable behavior of hundreds, of the same Irishmen now at work on the Worcester, Providence and Lowell Rail Roads where they are not allowed one drop of ardent spirit!—I could not but bless the Temperance Reformation, which had made our happy people to dwell in such comparative safety. Never was there a louder call on all good citizens to discountenance the use of ardent spirit, than is now presented to them in these facts. The overseers undoubtedly thought they could confine the men to what is called the temperate use of whiskey; but the appetite once excited, and it is irresistible. The Bishop of Boston once told me 'it was in vain to reason with the Irish population, so long as you place the temptation before them at every corner, and dealt it out to them while they were in your employ; and the only remedy was in cutting off the possibility of their obtaining it.' I congratulate you on having used, effectually, your influence in Massachusetts, to build Rail Roads without any intoxicating drink!

ANTI-SLAVERY PUBLICATIONS.

THE NEW-ENGLAND ANTI-SLAVERY SOCIETY have for sale at their office, No. 46, Washington-street—

Medals representing British Emancipation, August 1, 1834. 45 and 12 cts.
Anti-Slavery Seals, representing the Imporing Slave—both male and female. 42, 33, and 18 cts.

Just received, Plaster Paris kneeling Slaves in chains. 50 cts.

Address of the New-York Young Men's A. S. Society: Just received. 12 cts.

The Sin of Slavery and its Remedy—By Eliza Wright. 12 cts.

Four Sermons, Preached in the Chapel of the Western Reserve College, by Rev. Beriah Green. 12 cts.

THE OASIS, by Mrs. Child, author of an Appeal in favor of that Class of Americans called Africans. It contains the English Protest against Colonization, with facsimiles of the signatures; three copperplate engravings, among which are likenesses of Wilberforce and Prudence Crandall; six excellent wood engravings, with numerous minor illustrations, nearly all of which were drawn expressly for the work. Among the writers are Mrs. Follen, Miss H. F. Gould, Miss E. H. Whittier, Rev. S. J. May, J. G. Whittier, D. L. Child, and Mrs. Child. Price one dollar fifty cents.

Report of the Arguments of Counsel, in the case of Prudence Crandall, Plaintiff in error, vs. State of Connecticut, before the Supreme Court of Errors, at their session at Brooklyn, July term, 1834. By a member of the Bar. 16 cts.

Man-Stealing and Slavery denounced by the Presbyterian and Methodist Churches, by Rev. George Bourne. 6 cts.

Bourne's Picture of Slavery in the United States. 50 cts.

Address to the People of the United States, by a Committee of the New-England Anti-Slavery Convention, held in Boston on the 27th, 28th, and 29th of May. \$4.00 per hundred—50 cents per dozen.

Garrison's Thoughts on Colonization. 62 cts.
Imvye's Lecture on Colonial Slavery. 25 cts.
Injustice and Impolicy of the Slave Trade and of the Slavery of the Africans—A Sermon by Jonathan Edwards, D. D. 6 cts.

Complete sets of the Abolitionist unbound. 62 cts. Do. bound. 75 cts.

Examination of Thomas C. Brown, at the Chatham-Street Chapel, New-York. 10 cts.

British Opinions of the American Colonization Society. 6 cts.

Garrison's Address before the African Abolition Freehold Society of Boston. 6 cts.

Proceedings of New-England Anti-Slavery Convention, held in May last, in Boston. 18 cts.

Rev. C. P. Grosvenor's Address before the Anti-Slavery Society of Salem and Vicinity. 20 cts.

Child's Speech, the Despotism of Freedom. 10 cts.

Mrs. Child's Appeal in favor of that class of Americans called Africans. 50 cts.

Second Annual Report of the N. E. A. S. Society. 12 cts.

First Annual Report of the American A. S. Society. 12 cts.

Memoir and Poems of Phillis Wheatley. 50 cts.

Sketch of Garrison's Trial for an alleged Libel on Francis Todd. 10 cts.

Those who buy for distribution, or to sell again, will receive the usual discount. All orders promptly attended to by

B. C. BACON, Agent.

FREE LABOR STORE.

Wholesale and Retail—No. 376 Pearl Street. The subscriber informs his anti-slavery friends, that he has now for sale, a good supply of Calicoes, yard wide, and of common width; Muslins, unbleached, bleached, and colored; Canton Flannel; Table Daper; Handkerchiefs; Checks; Knitting Cotton; Twist and Filling; Batts; Candle-wick; Irish Linen; India Muslins; East India and Brown Sugar in bags;—Also, single and double Refined in lumps and loaves; with the different sorts of Coffee, Tea, &c.

Umbrellas of different sizes, covered with free labor Muslin; Letter, Post, and Cap Paper, made of linen rags.

JOSEPH H. BEALE.

New-York, 8th mo. 25. p.d.w.

SIROP LES HERBES.

THIS 'Syrup' is offered as a Sovereign Remedy for Colds, Coughs, Asthma, Spitting of Blood—all diseases of the throat to Consumption. It is equally efficient in removing Scrofula, King's Evil, Tetters, and all those affections that originate in the impurity of the blood. To those who may be afflicted with any of these troublesome affections, a trial is only necessary to convince even the most incredulous of the efficacy of its powers—and it may be taken in the most delicate state of health, being purely a combination of Herbs, Roots, Plants, &c. &c.

The proprietor of this 'Syrup' does not recommend it in the general style, by saying it has made a Thousand Cures, or that she can produce Hundreds of Certificates; but she can only say from experience, (the only test), that it will effectually relieve and remove those complaints she has named above. The proprietor of the 'Syrup,' however, will subjoin the following certificates from persons who have been relieved by it, and in the manner they have stated up to this time. She could furnish many more to show the efficacy of the 'Syrup,' but she thinks that these will have the effect of inducing those who may be laboring under any of the complaints she has mentioned to try it, which is all she asks; being fully satisfied that whenever it has a trial, its virtues will be acknowledged and its credit established.

E. MOORE, Philadelphia.

The 'Syrup' can be had by addressing letters (post paid) to the Proprietor, No. 12 Spruce street, two doors below Second, north side—or to her Agents, Budd, West & Co., No. 249, Market st., Harlan & Siddall, N. W. corner of Fifth and Minor streets—Lydia White, at the Free Labor Store, No. 42, North 4th street, four doors below Arch West Side.

Philadelphia, January 1, 1834.

Mrs. Moore, I make the following statement from a hope of being serviceable to those of my fellow creatures who may be afflicted as I have been. It is now more than five years since I was first attacked with scrofula. Nearly five years of time I had the advice and attendance of some of the most skillful physicians of this city. This skill availed nothing; on the contrary, the disease gained ground daily, and, at the last, I commenced taking your Syrup Les Herbes. I was a distressing object to look at, and I suffered was almost beyond endurance. It is now about six weeks since I began to take your syrup, and have had about five bottles, and all pain has ceased, and every vestige of the disease